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BOSTON UNIVERSITY

Graduate School

Thesis

The Roots of Anti-Semitism

by

Leonard Bloom

(B.S. in Ed., Boston University, 1933)

Submitted in partial fulfillment of
the requirements for the degree of
Master of Arts
1934

482

THE HOUSE OF REPRESENTATIVES

COMMITTEE ON INVESTIGATION

CHARLETON BOND

Witness

The House of Representatives

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January 10, 1954

(P. 1, in Ed., Boston University, 1953)

Subcommittee in Special Committee of
the House of Representatives for the House of
Representatives
1954

Introduction

This is an era of panic and its inevitable companion panacea, not only in the fields of economics and industry, but in education and sociology as well. Perhaps if we are excited about a problem it is but logical that our answer should be emotional and all too often irrational. Witness: compulsory military training--for peace, indoctrinated religious education--for understanding among the sects. Of this homeopathic treatment for our social ills I may have more to say later, but in all the welter of society's relationships no factor contributes more to the unhappiness and confusion of a miserable, bewildered mankind than does the insidious and manifold prejudice. Were I writing verse I should paint it as a blind monster, like an octopus, born of man's ignorance, and finding vengeance for its lack of sight by separating the race into myriad groups so that each of its countless tentacles might have entertainment. The omnipresence of prejudice in human affairs seems almost mystically infinite.

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Yet it is a problem which defies an objective analysis no more than does any other question of social relationships (indeed, perhaps such problems do defy analysis; perhaps man has builded beyond his comprehension), and it is to such object that this thesis is written. My disquisition purposes to view dispassionately one phase of one phase of the Jewish Question. Broad though the title may seem, it is specifically pointed in its ultimate application (for if sociology is not functional it is nothing) at a particular section of the Jewish population resident in urban United States for two or more generations. It should not be inferred, however, that the discussion is wholly specialized; for certain general principles of methodology are laid down which are applicable not only to the whole sweep of the Jewish problem, but to the problems of other groups.

If nothing else, this paper will try to note with what we are dealing before the dealing begins, and (because we are so often judged more by our intentions than by our accomplishments) may I indicate that those intentions are as admirable as they are rare.

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Any honest thesis should raise more questions than it answers, and I am sure this one will be no exception. Even now with the actual writing begun I find that new questions constantly arise, and the flux of old ideas refuses to settle quietly into its appointed molds. The main focus of objective has changed as the unfolding path of logic opened up new fields for exploitation, and I was required to give the paper the elastic title it now has.

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March, 1933

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Chapter One

What Chapter I

What Is Prejudice?

In this chapter we shall try to answer not only the "what" but the "how" and "where" and "why" of prejudice.

For a subject as broad as this I must be properly, academically cautious. Elementary though the word may be, it will be well to look into the roots of our key word and then clearly define our concept. The derivation of prejudice is not unimportant: pre signifies "before" and judicium signifies "judgment." A reasonable definition might be: an attitude or opinion based upon faulty or incomplete evidence; a premature or biased concept. As the word is often misused, however, and more often misunderstood, it might be synonymous with hatred or dislike, but as we see, this is by no means true. Indeed, one may be prejudiced in affection as well as in hatred, and the former is not divorced from our problem.

Chapter I

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This distinction must be definitely noted: antagonism, although frequently an expression of prejudice, may be due to rational process and may vary widely in every respect. The affection or disaffection attending prejudice may be weak or strong, but prejudice though it exists in many respects or few is absolute. We must hold this in mind: antagonism may be justified; prejudice is not an ethical matter. A worthy prejudice is as unthinkable as a worthy molecule.

Resolved into its ultimate nature, prejudice is dependent on difference, and, inasmuch as there is nothing identical under the sun, there is fertile ground for its growth. Moreover, for arousing antipathy the illusion of difference is quite as effective as the fact.

As an elaboration of this viewpoint, prejudice from difference, let us interpret the psychological mechanisms involved. I do not suggest that persons acquire or develop or manifest prejudice in any such concise manner as I shall describe below. However, here are the skeletons on which I am convinced all prejudice is elaborated, and these brief principles ultimately

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comprise the argument on which my thesis stands or falls.

Mechanism 1. I like myself. Moreover, I approve or admire that which is similar to me, or which I presume to be thought my counterpart, for in so doing I approve of myself (and justify my self approval). Conversely, that which is unlike me is bad, for I am good; if it were good I would be bad, but I am not bad. (Self = good.)

Mechanism 2. I can never fully comprehend that which is different from me. What I cannot understand I fear, and fear is a submissive emotion. But I know and cannot fear, so I pity or despise and thus compensate.

Mechanism 3. The mere existence of something different from me is a threat to my existence or to the life of the institution for which I stand (which stands for me and makes my self secure): the religion, the society, the country, the race.

So we find that prejudice hinges on the essential egoism of man. Attendant upon this is a sense of infallability, of immortality, and, paradoxically enough, the desire for self preservation and self preservation through the race or social unit,

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We also note this further distinction between antagonism and prejudice. If real differences work in the way that the mechanisms infer, then there may be rational justification for the feeling which can be called antagonism. However, if the differences are not real, and if they do not truly represent a real and lasting threat, then the aversion is prejudice.

For the sake of convenience in treatment the differences upon which antipathy is founded may be roughly classified into four groups: National, Cultural-Linguistic, Religious, and Racial.

National differences. Except in time of war the fact of nationality is a vague, ephemeral quality of which it is correct for one to be proud. All that remains of Bismarck's child is the catchword, the flag, the anthem, the perverted political history, but, of course, there was never much more. One is aware that he should be 100% American, that he should Buy American, that it is a mild distinction to be American. He knows that the United States never lost a battle, much less a war. He knows that it is the most superlative nation in the world.

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Even when parent nations erect debt barriers, tariff barriers, and immigration barriers the fact of their diverse national origin gives rise to little antagonism and prejudice among the individuals of the state. When it is coupled with other elements it lends little more than a name. Note that "Italian" prejudice is due to linguistic-cultural difference; "Japanese" is racial and an economic antagonism. Even now with Europe an economic blister and each nation seeking a name for its disease and an excuse for its failure a few persons realize more than ever before the absurdity of boundary lines drawn with no regard for economics or culture or race or the universality of this business of being a human being. Only controversy or the need to obscure internal ills or war can rebuild the grand hysteria, the international neurosis, nationalism.

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which lend themselves so admirably to comment and caricature. Here is rich soil for misunderstanding and generalization and irritation and the growth of prejudice. Yet, cultural-linguistic differences in America are normally lost in two or three generations unless the minority group is inordinately large. While they do last they are not infrequently offensive to the general population, for usually immigrants are immigrants because they are poor, and because they are poor they are often from a low stratum in their own cultures.

The following is really one element of the cultural classification, but because of the emphasis placed upon it in popular writing I shall treat it separately.

Religious difference. No one will deny that the importance of religion and religious life in America and throughout the Western world is less than ever before and shows every indication of still further decreasing. But one sect in America seems to be holding its adherents, and in addition to the many persons who ascribe to no creed, there are great numbers who nominally

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are members of a church but feel in no way their religious identity.

Under such circumstances one might expect that conflicts on this score would be few, and this seems to be the case. Perhaps the most striking example of difference is the nearly universal rotarian striving of churches to hold their old members and get new ones.

Orthodoxy has been on all sides replaced by heterodoxy, reform movements, and indifference. Inter-marriage is constant and increasing; difference is largely nominal and passing.

Racial difference. Of all the classifications racial difference is indubitably the most important because of its mark upon future generations. Whereas religion, nationality, language, and custom are all transitory and environmentally modifiable, the fact of race is incontrovertible and presents social and psychological complications deeper and more far reaching than any or all of the others.

Ethnic difference plays at once on the mental sets to preserve, to love, to create one's own image. Now I do not suggest that racial enmity is instinctive, but

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Ethnic difference plays at once on the mental and on the physical. It is not only a matter of how we see to preserve, to love, to create one's own image. Now I do not suggest that racial enmity is instinctive, but

because race is maintained biologically, not socially, it is only logical that the aversion should acquire some of the violence of instinct.

If four adults, a white male and female, and a black male and female were placed without former culture in proximity, for all the promiscuity which would ensue, the whites would tend to mate with each other, and the blacks with each other, not from an ethnic, but an ego-tropism. In the face of difference there is danger of miscegenation and miscegenation is an affront to one's self.

But just what is race? Popularly, it can be everything from a "human race", including all of mankind, to a "British race", the inhabitants of a group of islands by the same name. Hooton makes the obvious statement that:*

"One often sees references to the 'White race', the 'Jewish race', the 'Latin race', the 'Irish race'. Such indiscriminate use of the word 'race' implies a confusion of criteria. To speak of the 'White' race is to assume that race is a matter of skin pigmentation; to refer to the 'Jewish race' is to differentiate race on a basis of religion; a 'Latin race' implies a linguistic criterion, and finally any reference to an 'Irish race' must mean a race characterized either by geographical position or, failing that, by temperament. . . . All anthropologists agree that the criteria of race are physical

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characters. The tests of racial distinction are the morphological and metrical variations of such bodily characters as hair, skin, nose, eyes, stature, and differences in shape and proportions of the head, the trunk, and the limbs."

His definition is as satisfactory as any:*

"A race is a great division of mankind, the members of which, though individually varying, are characterized as a group by a certain combination of morphological and metrical features, principally non-adaptive, which have been derived from their common descent . . . within an area of relative isolation."

I have taken the liberty to omit the differentiation between primary and secondary races. For our purpose the technicality of the primary race is of no significance.

There are four great racial groups: Caucasoid (or Europoid), Negroid, Mongoloid, Composite. We shall treat this matter more exhaustively below in our discussion of the Jew ^{representing} as a race.

We have then briefly classed the differences at the basis of group conflict. The extent of prejudice is equal to the assumed difference minus the real, significant (i.e. lasting) difference. Our next job, which will occupy the bulk of this thesis, is to find the desired quotient by the indicated formula.

*Ibid., p. 397

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We have tentatively viewed the differences as the basis of group conflict. The extent of prejudice is equal to the assumed difference within the race, significant (i.e., lasting) difference. Our next job, which will occupy the bulk of this thesis, is to find the racial quotient by the indicated formula.

What Is a Jew Thought to Be?

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Chapter II

What is a Jew Thought to Be?

Chapter Two

What Is a Jew Thought to Be?

Maintaining the viewpoint that what one is thought to be is quite important, even though it may not coincide with what one is, it behooves us to determine what the Jew is thought to be, not only by Gentiles, but the Jew himself.

More than any other people, from the lips of Jews one hears the phrase "Once a Jew always a Jew". In America where one, once a Jew, tends to become most un-Jewlike, it is a protestation of the elders. It is a phrase of resignation at once indignant and dignified. It may refer to race or religion or Zionism or some spiritual cohesion. So often is it repeated that one wonders if only by repeating the words can their truth be assured.

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From the pen of Ludwig Lewinson we get a violently eloquent answer to our question. An exhaustive

critical analysis of his writings in relation to our problem would require as many volumes as he has written, for the intensity of his Jewish consciousness is little less than pathological. One gathers that Lewisohn has appointed himself to make the whole diverse people in all their degrees of assimilation conscious of their nominal origin. Until that occurs, Lewisohn himself will make atonement by bearing the identity on his own spiritual shoulders.

Lewisohn's Jew is sensitive, precocious, incapable of moral compromise, passionate both emotionally and intellectually, over-eager, and a generally superlative individual. Moreover, even if he be externally assimilated,*

"In the essential character of all his passions as well as all his actions he remains a Jew. . . . The groundwork of Jewish character is his; the terrible post-exilic experience is his; he remains a strange mixture of passionate prophet and beaten cur, leader and outcast."

The inference is obvious, although it is more clearly stated in much of the Modern Prophet's other writing: Jews have, he propounds, a special set of mental traits;

*Ludwig Lewisohn. Israel p. 36.

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in fact, a racial memory. The idea of such a phenomenon, of course, has no scientific basis; about the Jew as a race I shall comment later.

We cannot be long in coming to the conclusion that the racial memory is Lewisohn's historical information, unhappy social experiences, and emotional instability. By a colossal bit of projection rationalized within a magnificent mysticism Lewisohn has literally builded the Jew in his own image, and the monument is surely admirable--to him. His Jew is a spiritual missionary who Messianically will carry to all the world pacificism and world brotherhood--quite a selfish Messiah when one realizes that the Jew would profit much by such a miracle. We might admire this Jew if he were not so obviously Lewisohn, and even so we must admire the intricate compensation that the man has made for a number of social jounces and a strong persecution feeling. But while the adjustment may be quite satisfactory for the author, it is a dubious contribution to the mental life of many persons, Jews and non-Jews, who have neither the disposition nor capacity for emotional creation and who cannot afford to live in the attendant mystic haze. If

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Lewisohn's sway over his public were not so broad and strong, and his influence in affairs Jewish so far-reaching, my indictment would be uncalled for.

Beside Lewisohn's graphic Jew we would do well to place Shakespeare's dramatic Jew--the ruthless, mercenary, usurious Jew with his remarkable propensity for the acquisition of gold. Of no import that the manifestation had some truth and an obvious explanation and justification; of some import that Shakespeare probably never saw a Jew (for neither were there Jews in the Isles at this time, nor is it likely that Shakespeare ever left England); of considerable import that Shylock is the Jew of a thousand classrooms. Even today in America the word Jew conjures up gutteral accents and bearded immigrants and barbaric symbols and skull caps and outlandish customs. Disraeli and Einstein, Governor Lehman and Justice Brandeis are, of course, Jews; but they are "different". The Jews of one's acquaintance are "different", perhaps because of the acquaintanceship, really because they are identical with the broader culture, because they are not truly different.

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In the literature of today, sectarian and otherwise, popular and academic, Jewishness is racial, religious, national, and much else. All these are taken for granted and rarely questioned even by those who should or do know better. Perhaps even in a generation or two when Yiddish accents and beards have quite disappeared they will survive in the public mind as social labels; and this is no idle conjecture, for it is in a lesser degree exactly what is happening today.

What of the modern stage and pamphlet; how do they tell us what a Jew is thought to be? This point can best be answered by citing the radio broadcasts (for radio is both the modern stage and newspaper) of the Pepsodent Company. This toothpaste concern presents each weekday night for the edification and entertainment of a good portion of the Great American Public at least two series of programs; one entitled Amos and Andy, the other The Goldbergs. Inasmuch as the perpetrations are broadcast over a nation-wide network it has been estimated that several million rabid fans tune in faithfully each evening.

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everyday affairs of two negro characters, nor shall I estimate the effect of the skits on Negro prejudice or the Negroes' self respect. However, what applies to the Goldbergs applies probably in a greater degree to its companion presentation.

The Goldbergs are a middle-class Jewish family of a middle aged mother and father, a mid-adolescent son and a slightly younger daughter. The parents' accents could be cut with a shovel, and their errors of rhetoric are consistent with the accent. All four characters are apologetic personalities, over eager, over sentimental, and the sketches they present gush with a cheap philosophy. All this is wrapped in colloquial mundanities and labelled Life, or at least Jewish Life. It is then presented to a gluttonous, gullible public, which will, thank you, take its entertainment passively; the same public which has given True Story the "Largest News-stand sale in the world".

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*The Boston Post, January 12, 1935.

"During the Goldberg broadcast Thursday, January 12, over WEEI, Gertrude Berg, 'Mollie Goldberg', author of this popular radio sketch announces that Florence Romaine and Eugene Kronin, long the victims of a misunderstanding have been reunited and are to be married. In keeping with the realistic style in which this series is presented the wedding ceremony will be performed in the authentic Jewish form by a rabbi from real life--Dr. David Putterman of the Washington Heights Congregation, New York. The Romaine-Kronin wedding will conform with the ritual established by the Mosaic law and observed for centuries in the Jewish faith, even to the singing of traditional music of the wedding ceremony by the Mechtenberg Boys Choir."

Tuning in at the appointed time I heard, upon the background of the "authentic ceremony" and interlarded with the music and ritual, the treacly comments of the Goldbergs. I am pragmatist enough to realize that in the realm of entertainment the public gets pretty much what it wants. Yet such a commercialization can be nothing but the worst bad taste, placing a price as it does upon that which, to the clergy at least, should be priceless.*

Form all this, here is the point: The Goldbergs represent to millions of persons the Jew. It is not a Jew

*Subsequently, on April 11, 1933, another genuine ceremony, the Seder of the Passover festival, was broadcast. Jewish ritual, it seems, is now to be classed as American entertainment.

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to hate, or of whom to be afraid; rather it is quite an innocuous, futile personality with whom one can be condescendingly sympathetic. And does the Jew protest at this characterization? No, rather he feels that, above all, he is being recognized; and, after all, recognized sympathetically. The Goldbergs, I am sure, are most faithful and enthusiastic listeners to The Goldbergs. One cannot criticize this eagerness of a group, starved for recognition to seize upon anything even of this most dubious sort.

On the lunatic fringe of what-is-a-Jewishness are the mediaeval absurdities and superstitions of Jews and their Witches' Sabbath, of Jews and their child sacrifices, of the Jewish responsibility and unending damnation for the death of Christ. The last prominent effusion of this sort was the Jewish conspiracy which found its expression in the Dearborn Independent of one Henry Ford, American manufacturer, financier, and "scholar" who brought to excitable (but not panicky) America the absurd, involved, unauthenticated tale from Russia. The Detroit mechanic did not prove too welcome a guardian angel, but his action was a social force which Lewis Browne

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says set back a generation the progress of assimilation.

Then, what is a Jew thought to be? By most non-Jews? Different: racially, nationally, religiously, mentally and physically and temperamentally. By most Jews? Different: somehow or other in all those ways.

This cursory treatment is quite enough to indicate that the sense of difference does exist, the sine qua non of prejudice; but, more, we have reviewed some of the manners in which the idea of difference is manifest. The task of the next chapters is obviously logical.

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A Fable

Once upon a time three wise blind men went to the zoo to examine a creature which had been brought from a far land.

The first grasped a long sinuous object which twined about him, and he said, "This is a large serpent."

The second found himself by a circular mass about which he could hardly stretch his arms and which towered higher than he could reach. "It is obvious," he said, "this animal is much like a tree."

The third reached out and touched a broad flat surface and he cried, "How absurd you both are; it is like the wall of a house."

The animal was an elephant.

A Rabbit

Once upon a time there was a blind man
went to the zoo to examine a creature which had
been brought from a far land.
The first showed a long slender object
which he held about him, and he said, "This is a large
serpent."
The second found himself by a cylindrical
mass about which he could hardly stretch his arms
and which covered his feet. He said, "This is
a column," he said, "and a small animal is much like a tree."
The child reached out and touched a broad
flat surface and he cried, "How broad you both are!
It is like the wall of a house."
The animal was a rabbit.

Chapter III

What Is a Jew?

(Exposition and Refutation)

Nationality

To be consistent, these differences should be elaborated under the categories listed above: National, Cultural-Linguistic, Religious, and Racial.

The Jewish Nation

The history of the Jewish people as a nation is one to arouse a good deal of conjecture even as to the bare fact of nationality. At first they were nomads, then for a long time pastoral, and it is quite dubious if a true national life can obtain under such

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The Jewish Nation

The history of the Jewish people as a nation is one to arouse a good deal of conjecture even as to the bare fact of nationality. At first they were nomadic, then for a long time pastoral, and it is quite dubious if a true national life can obtain under such

conditions. Their earlier history, vague though it be, is a tale of ceaseless bickering, internal strife overshadowed only by their warfare with surrounding folk. Their form of tribal government provided a disunion within disunion. Only the incursions of empire-building foes brought the unity of protest. A strong ruler (David, for instance) occasionally arose and made the force of his presence felt, but perhaps in all their history the Jews were no more a nation than at the Fall of Jerusalem.

With the loss of their homeland the Jews assumed the habit, which was not foreign to them before, of becoming citizens of whatever land would accept them. For the most part until relatively modern times citizenship was a provisional thing (as long as they remained Jews) and often little more than a bill of tolerance.

While the dispersion was effective, a few of the larger congregations, scattered though they were, maintained some contact so that for a time their religious life assumed a national aspect, and they achieved a kind of nationality through religion. Whereas it was landless and not well centralized, allegiance was exacted, and the religious leaders were also politicians.

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However, as in relatively modern times they were permitted to enjoy fuller and finally complete citizenship, the type of their super-national relationships changed. The Jew as a citizen of an hundred nations is a common picture, and as far as the usual allegiances are concerned he has been a good citizen. Contrary to Lewisohn's idealism, the Jew shows as great an eagerness as anyone else to be shot in order that the world be safe for democracy, autocracy, plutocracy. . .

The period of national solidity, such as it was, was short lived, for with the division of the Kingdom, they fell logical prey to whatever empire chanced to be ascendant. But a spirit of nationality did survive for each conqueror met a dogged resistance before the inevitable capitulation. In the poetic halocaust of Jerusalem the Jews were truly a nation; for only a fatherland can afford the luxury of a traitor. Whatever vestige of Jewish nationality survived Golus (the Dispersion) was due to lack of real citizenship. It was a negative rather than a positive quality.

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location and the security that comes with it. The Jew who was the first citizen of the world is coming to call the world his home, for in all parts of it Jews are saying "my country". If, with the psychopathic autocratic Hitler their days in Germany are not easy, they will for the most part protest not as Jews but as Germans--and that is significant. Many American Jews will protest even the contagious hysteria of the pogroms much more as Americans and human beings than Jews.

But what of Zionism and the Balfour declaration and Herzl? Do not all these signal the birth, if not the rebirth, of nationalism? What of the Judenstaat?

Zionism is founded on the premise that the Jews are a nation, and that after two thousand years their national life should be restored in Palestine. It is not a new idea, for it was proposed by a dozen pens in the last century before the first modest beginnings were made which were to prepare the way for the dynamic feuilletonist, Herzl. Essentially a pragmatist, he capitalized upon the Messianism which lurks in all people while he felt in his own mind that the real reason for the movement was the unfortunate condition of the Jews. I cannot but believe

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that he felt that Zionism, with all its difficulties, could be no less difficult than conditions at the time, and with half of Jewry in utter bondage his views could not be too heavily criticized. It was a question of the least evil. Following Herzl's death in 1904 the formula "Next Year, Jerusalem" was incanted with increased fervor, and the movement as a whole was an undeniable cementing factor even though the response it elicited was as often as not unfriendly.

Especially in America was this so, and the United States is still the Zionist's disappointment. More in the United States than anywhere else the Jews were nationals, and they were loath to surrender their allegiance, their homeland--even in spirit. So, while the pan-Israelites sing that the Jewish soul has at least a place to rest, American Jews contribute to the furnishing of their spiritual chamber in much the same manner that other sects provide missionaries for the heathen of the Upper Congo. With nearly a third of the world's Jewish population in the United States, their contributions are small in proportion to their numbers. Palestine is another charity. Zion has not been sold to America.

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By its very natural limitations, Palestine cannot be the answer to the Jewish problem. Under nearly ideal conditions Palestine could be made to support at a most generous estimate a population somewhat under four millions at a standard of living considerably less than that of the United States. The total population of the Homeland in 1929 was about nine hundred thousand, eighteen per cent of which was Jewish. The following table is significant:*

<u>Year</u>	<u>Jewish Population</u>	<u>Per Cent of Total Population</u>
1855	11,000	4
1880	32,000	9
1904	60,000	9
1914	85,000	11
1918	60,000	10
1922	84,000	11.1
1929	162,000	18

We can expect that the Jewish population will not be on a parity with the native population until after the middle of the century when there will be seven thousand Jews in Palestine and the land nearly half saturated.

The immigration statistics, which have only been kept since 1922 are as follows:

*Modified from Theodor Herzl, A Memorial p.209

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<u>*Year</u>	<u>Jewish Immigration</u>	<u>Jewish Emigration</u>	<u>Excess</u>
1922	7,844	1,503	6,341
1923	7,420	3,465	3,955
1924	12,856	2,037	10,819
1925	33,800	2,150	31,650
1926	13,080	7,365	5,715
1927	2,713	5,071	-2,358
1928	2,178	2,178	0
1922-1928	79,891	23,769	56,122

For a time at least, population increase will be largely due to immigration; although as sanitary and hygienic conditions continue to improve due to Jewish philanthropy the excess of births over deaths will be a progressively large element. Eight thousand seems to be the saturation point of excess Jewish immigration for any one year. Palestine might support three and a half million by 1975. There are now sixteen million Jews in the world, over four million in the United States.

Palestine, therefore, as a Jewish homeland, the seat of the Jewish nation, is out of the question. Even as the focal point of the mythical "national spirit" its influence cannot be felt undiminished except in Eastern Europe. America looks not to the East, to herself; and the American Jew to his country, America.

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Year	Jewish Immigration	Jewish Emigration	Excess
1922-1928	72,891	23,733	49,158
1929	2,173	2,173	0
1930	2,713	3,071	-3,358
1931	2,713	7,383	-4,670
1932	13,030	2,180	10,850
1933	32,800	2,037	30,763
1934	12,338	2,433	9,905
1935	7,120	1,202	5,918

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There is every reason why this should be so. In America alone suffrage came easily and quickly and without a struggle. In America alone of all the alleged Christian countries there has been no pogrom, no exile, no burden of special taxes. And it is not remarkable that the allegiance and service of the Jew to the state has been full and valuable. It was not his debt, but his privilege.

So the Jew in America is not a member of the Jewish "nation". Beyond the first generation, and frequently in it, his citizenship is complete and positive.

Between the Jew and non-Jew in America there is no National Difference.

Perhaps a bit of attention should be given to the school of pseudo-thought represented by Hilaire Belloc and his epic tome The Jews.* One gathers (and to cull anything but impressions from his disorganization is no mean feat) that there is a kind of Jewish internationale. He accepts blindly fiction which the recognized authority Spargo** thoroughly debunked a full

*Hilaire Belloc. The Jews, 1922

**John Spargo. The Jew and American Ideals, 1921

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Eliahu Bellac, The Jew, 1932

Salomon Spargo, The Jew and American Ideals, 1931

year before. For instance, "It is the unique mark of the Russian revolution and of its attempted extension elsewhere that it repudiates patriotism and the division of property. In that, it differs from all others; and it is markedly, obviously, Jewish. . . .", per se, . . . "The Jew is, undoubtedly, unable to sympathize with us in that central core of our civic instincts. He has never understood the European sense of property, and I doubt if he ever will."** For a group which does not understand it, the Jew has done reasonably well on occasions at the acquisition of this property, about which Belloc is somewhat disturbed four chapters earlier, "The cringing of wealthy Europeans to Jewish money-dealers . . . dependence of our politicians on wealthy Jews. . . . The ill effect of the partially Jewish financial monopoly."*** (I deal with all this as a national matter only because of the distinct

*Hilaire Belloc, op. cit. p.171 (The italics are his.)

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nationalistic tinge that Belloc gives it.) His picture of the Jews as an international force is absurdly like that of a militant papal organization.

Inapropos as they may be here, I cannot resist noting a few more of his conclusions. He indicates "the Jewish tendency to 'push' a Jewish success and hide a Jewish failure"** as if that were not an universal human trait. He objects to the fact that "we conceal from the Jew our real feelings . . . we deceive him . . . the richer classes who intermarry with Jews and enter into business partnership with them are especially to blame"** Admittedly there is a good deal of such deceit, but then deceit is a not uncommon social tool. Here is the point, however, how is Belloc to know that the "real feelings" of the persons who enter partnerships and intermarry with Jews are being concealed. He is being mildly presumptuous, this magnificent generalizer. It seems that the public is concealing the feelings that Belloc holds. So much for this divergence, and, incidentally, the Jew and his nationality.

*Ibid, p. 82

**Ibid, pp.128 ff.

nationalistic slogan (that Bolio gives it.) His picture of the Jews as an international force is absurdly like that of a militant papal organization.

Insipid as they may be here, I cannot resist noting a few more of his conclusions. He indicates "the Jewish tendency to 'push' a Jewish success and hide a Jewish failure . . ." as if that were not an universal human trait. He objects to the fact that "we conceal from the Jew our real feelings . . . we deceive him . . . the richer classes who intermarry with Jews and enter into business partnership with them are especially to blame . . ." "Admittedly there is a good deal of such deceit, but then deceit is a not uncommon social tool. Here is the point, however, how is Bolio to know that the "real feelings" of the persons who enter partnerships and intermarry with Jews are being concealed. He is being wildly presumptuous, this magnificent generalizer. It seems that the public is concealing the feelings that Bolio holds. So much for this divergence, and, incidentally, the Jew and his nationality.

Chapter IV

Culture and Language

What Is A Jew?

The marks of culture are not only the manners but the manner of (Continuation) shall treat here not only the specific linguistic and cultural patterns, but also certain to Culture and Language in the Jewish entangled is so prone to call a racial spirit. As I shall indicate more exhaustively in the Chapter on Race, we have no right to label external personality traits as racial unless there is positive evidence that a race exists. Furthermore, there is no reason to hypothesize the inheritance of culture attitudes when they can be more soundly explained without insulting the best thought in genetics.

That culture which is today in America identified as Jewish is a vestige of the ghetto, and that language which is associated with Jews is Yiddish. In other words, it is not the Sephardic, or Spanish, culture with which we have to deal, but that of Germany, Poland, and Russia. It

Chapter IV

What Is A Jew?

(Continuation)

Culture and Language

Chapter Four

Culture and Language

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was from these countries came the flood of Jewish immigration beginning in the eighties. Much earlier, having its origin in Colonial times, there was a Spanish-Jewish immigration which has now largely lost its identity and has become thoroughly assimilated. As far, therefore, as our problem is concerned this early incursion is not significant. Were we making the analysis one hundred years ago it would have been of considerable import.

The nature of Jewish American culture is determined by two factors: the type of culture brought by the immigrants and the characteristics of the immigration (period, concentration, origin, and the like), and the modifying influences that have been brought to bear since that time.

In 1818 according to Mordecia M. Noah there were three thousand Jews in the United States, perhaps a third of the Jewish population of the New World, and twenty-two years later the American Almanac places the figure at but fifteen thousand. This early population was readily assimilated. Fishberg says:* "Intermarriages between Jews and Christians were already quite common in

*M. Fishberg. The Jews: A Study of Race and Environment p. 203

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the United States in Colonial times. According to Hollander, the well-known 'Ye Jew Doctor', Jacob Lumbrozo in Maryland married a Christian woman about 1660. Denbitz shows that there is no frequenter of the synagogue who either lived in Kentucky or whose ancestors lived there before 1836, and he gives as a cause that the early Jewish settlers disappeared through intermarriage with Christians."

With the epidemic of pogroms which began in 1881 Jewish immigration to the United States attained a significance which it had never known before. For instance, in the fifty years from 1821 to 1870 only 7,550 Jews entered from Russia, though the next decade showed a total of 41,057.* According to Cohen, a foremost authority on Jewish population, in the thirty years following 1881, some two and a quarter million Jews settled in the country, sixty per cent of whom came from Russia. In the years 1898-1908, 932,631 entered, of which Russia contributed 71.47 per cent; Austria-Hungary 17.07 per cent; Rumania 5.55 per cent, and others 5.91 per cent.** He further indicates that this population

*Jewish Encyclopaedia, vol. viii, p. 584

**I. Cohen, Jewish Life in Modern Times p. 215ff.

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*Jewish Encyclopedia, vol. viii, p. 284

**El. Cohen, Jewish Life in Modern Times p. 218ff.

flow correlates highly with the violence of Jewish persecution. The population of this element in the United States thus rose from 50,000 in 1848, to 200,000 in 1880, to 1,136,240 in 1902, and to 2,045,762 in 1910. In the year 1894-1895 Jewish immigration comprised 26.1 per cent of the total, and for the period 1880-1912 it averaged 11.6 per cent.*

It was characteristic of this immigration that whole families moved as a unit, and such groups proved to be exceptionally permanent, making up a small percentage of emigrants. This would also make for social and cultural stability, and may be in part responsible for the comparative but not absolute immobility of Jewish population.

Although the 4,228,029 Jews in the United States in 1927 made up but 3.58 per cent of the total population, their concentration in large cities is notable. In New York City alone there were 1,765,000, or 29.56 per cent of the population. New York, incidentally, has a larger Jewish population than any city held before, as is also true of the Negro constituents. 3,553,600, or five-sixths of the

*I. Cohen, op. cit. Appendix II, p. 350

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*I. Cohen, op. cit. Appendix II, p. 250

total, lived in places of a population greater than 100,000 where they made up 11.11 per cent of the total population; a number far out of proportion to a normal distribution. An additional 378,862 resided in cities of between 25,000 and 100,000 inhabitants, thus accounting for all but a quarter of a million of the four and a quarter million.

Now what is the significance of this impressive array of statistics? The bulk of Jewish population is of fairly recent immigration lumped within a few years. It has been deposited in large cities where it tends to remain. It originates from countries where it represented a most under privileged, repressed, and impoverished class. It brings with it largely a culture of the ghetto and proceeds to find for itself in the hives of the East Side and other select neighborhoods of the kind in the lesser American metropolises another ghetto. Its language is Yiddish, and Hebrew is used for ritual. Its occupations are sedentary. Its community life is identical with its religious life.

At first, perhaps as a retreat from the new strange world, the immigrant's life is even narrower than

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before the change, but under the force of necessity and the tutelage of his predecessors who have begun to make good and who have acquired a smattering of English his horizon begins to widen. The prophecy for his generation is suggested in the irony that his first real contacts with the larger community are of an economic and competitive nature.

Much of the discussion in the differential psychology of "races" and nationalities which relates of temperament and the vaguer mental processes does not deserve the sanction of the word science. Surely some such differences do occur among the broad divisions of mankind, and we can expect that they will correlate considerably with physical differentiation. As yet, however, we have not even a definition of terms with which to begin work, and, except possibly in the so-called measurement of "intelligence", the material is of the most generalized, subjective and therefore faulty sort. It is

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certain that for the time at least we are to find explanation for marked specialization, peculiar abilities, and correlations of social and temperamental stratification in environment and social selection.

The application of any trait to any people must at least suffer the following survey before it is to be considered inherent:

1. Does the trait truly manifest itself?
2. Is it peculiar to or especially strong in that people?
3. Is it explicable on an environmental basis?

The point is that our knowledge of both genetics and psychology is so slight that attributing a peculiar mental habit to the inherited constitution of a nation-race is a most presumptuous step and must endure a correspondingly critical analysis.

Of all the peoples in the world the Jews have probably been more the subject of this psychological quackery than any other. With the a priori assumption that Jews are queer folk the pseudo-scientist, clergyman, anti-Semitic, and novelist need only to list traits complimentary and otherwise. It is immediately presumed

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that not only is the delineation accurate, but that the Jew is peculiarly "that way" and born so.

It is not my intention or ambition to make an exhaustive analysis of such literature, nor am I inclined to criticize the half serious descriptions of Hooton, who is rivaled in fun loving qualities by no one unless it be the Rover Boys. However, it may be worth while to glance at a few brands of traits and a sample or two of reputedly, if not reputably, competent observers.

One legitimate school regards Jewish success as due in part to drives compensatory for exclusions and discriminations and a subsequent sense of inferiority. This Adlerian psychology, while it is a sane interpretation and no doubt has its application, can be carried far enough to warrant criticism. Professor Vaughan* says: "I cite boxing as a field in which they (the Jews) have distinguished themselves . . . because it brings out clearly the compensatory scheme. 'It is a remarkable fact,' writes Peters, 'that a race of people who are of a most pacific disposition by nature**, and who have meekly submitted to

*Vaughan, Wayland F. The Lure of Superiority p. 212

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the yoke of the tyrant and taskmaster through the centuries, should produce such a great number of prize fighters.'" Now, it is not at all remarkable that the Jews should produce such a great number of prize fighters (the number probably has been considerable although I have no statistics) for many Jews are immigrants or the sons of immigrants and most of them live in large cities. In these large cities are slums (otherwise known as 'bum neighborhoods') where the immigrant population lives. Bum neighborhoods breed prize fighters not as a means of compensation, but because the survival of the fittest is there the survival of the fittest. In bum neighborhoods, I understand, there is less of gentlemanly restraint. Furthermore, we have no guarantee that the "submission" and "most pacific disposition" of the "race" "through the centuries" is so "by nature". Rather, it seems the Jew failed to hit back as far as we know because he preferred to live, and we do not know of those who hit back because their judgment was relatively poor.

It is generally accepted that Jews excell in scholarship, and I do believe the compensatory device is

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here significant but not exclusively so. Vaughan* says they "have attained an intellectual eminence which testifies to the adequacy of their compensation in the field of scholarship." But then he goes on to indicate**:
"There is a widespread thirst for knowledge among them." Now that thirst may be not at all compensatory. It may be due to a real felt need which is something quite different. It may be due to the quaint Jewish custom which holds learning in such high repute. Traditionally, to be a learned Jew was to be learned in religious lore. That was eminently desirable. Upon changing his habitat what constituted learning changed, but the attitude did not.*** Such survival is no rare phenomenon. Vaughan says further:****
"Being socially ostracized on the college campus, they devote themselves with exceeding diligence to their studies, many of them ranking in the Phi Beta Kappa Society." This still being in part true, the social ostracism is by no means so strong as is indicated, and if the bar is exclusive enough where they are represented in any numbers they establish

*Op. Cit. pp. 211

**Loc. Cit.

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a social order of their own.*

Now let us investigate some German thought on this question as represented by Dr. Fritz Lenz in his Chapter on "Psychological Differences Between the Leading Races of Mankind".** I shall examine here only a few instances in regard to the Jew, but it is my wish to make an exhaustive critical analysis of the whole discussion in the near future.

"The Nordics", he says,*** "are not inclined towards the ressentiment which Nietzsche regarded as characteristic of lower races. No doubt the Nordic can hate, but as a conqueror he is conciliatory, and so is the true Anglo-Saxon. The Song of Hate against England which had considerable vogue in Germany during the war was not composed by a Teuton, for its author, Lissauer, was a Jew." From which we are to gather, if anything, that Jews, a lower race, are inclined toward the ressentiment, but that Nordics do not stoop so low. This reasoning may be impugned on two counts: First, the song had vogue in Germany, that is, Teutons did deign to sing it. Secondly, according to

*See infra. pp 52

**Bauer, Fischer, and Lenz. op. cit. p. 633

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Lenz' own information*, the Jews produce many musicians, which accounts rather easily for the song being written by a Jew.

Taking another example at random**, "I fancy that I am able to recognize the literary work of a Jew (scientific writings included) by the way in which the thoughts are developed and by the method of expression. Jewish authors seem to have a preference for quoting one another rather than Gentiles, and this may be mainly attributed to their finding the thoughts of their co-nationals more congenial." Ignoring the mystic capacity of which Lenz boasts as being of no import in this world, I fancy that Jewish authors, if they do prefer to quote each other, do so because they feel a community spirit and wish to give their fellows credit, which is no special attitude, or because being Jews they are more familiar with the writings of other Jews. On the other hand, perhaps Jews are not quoted so much by Christians as they deserve. In any case, to attribute such dubious data to a Jewish peculiarity is far-fetched indeed. And just a little later***

*Op. Cit. pp. 645-646

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***Op. Cit. pp. 627-628
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the author points out the tendency to mimic the majority group by a form of social selection, which, of course, is universal. Now, as I mentioned above,* such physical selection would also likely select for mental traits, and, therefore, his attempt to rationalize a supposed intellectual uniformity and physical diversity is difficult to reconcile.

Noting the large number of great Jewish musicians, Lenz says,** "On the other hand, very few distinguished painters have been Jews, and scarcely any great sculptors or great architects," and he posits: "The visualizing and technical abilities of the Jews is comparatively small." But this is by no means the explanation; for, as Vaughan says,*** " . . . the Jew was excluded from art, not by a lack of artistic capacity, but by the teaching of the Bible, which prohibits the painting and carving of images."

Jews have been accused of being inherently peculiar in everything from family solidarity to insanity, and from the ability to resist alcohol to empathy. All of these may, if they are stronger among Jews, be quite satisfactorily explained if one is aware of the attendant

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**Op. Cit. p. 672

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**Op. Cit. p. 572
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economic and social conditions. The Jew would live intensively within his family because he could not live extensively outside it. He suffers from mental abnormality more frequently because his environment is abnormally difficult, and whatever weaknesses he has are brought out while his more fortunate fellows lead a more sheltered life. The Jew has more insanity than the non-Jew for the same reason that men and not women are the principle inhabitants of our psychopathic hospitals. His unusual gift of empathy is due to his occupation and the obvious need to know what the other fellow is thinking. And so on down the list. My viewpoint on the entire matter is summed up in the fact that I chose to discuss these problems in the Chapter on Culture rather than under the traditional and traditionally absurd heading of Race.

It is patently untrue that Jews have a remarkable propensity for the acquisition of wealth. Even in this land of golden*(?) opportunity they have achieved no exceptional part of the national riches. However, money has always been more important to them than to most other peoples: first, because they were often forbidden to hold

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*See American newspapers 1929-1933ff.

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property and thus must keep their belongings in gold and the like; second, because with money the special privileges which assured their bare existence could be obtained. Further, the type of occupation into which they were thrust by restrictions on property and trade incurred contact with credit and currency. The myth of Jewish wealth may arise from the failure to distinguish the handling of money from its possession.

So bringing with them an awareness of the importance of gold, the Jews found a society in which the very elements of art and science were measured in terms of financial worth, and in which the standard of success was pecuniary and its certificate possessions. With the very honorable objective of desiring to appear well they sought to acquire, and they brought to this task a cunning and eagerness bred of years of necessity in which they bargained not for goods, but for life, and somehow a bit of the same intensity was maintained. And because of practice and the strength of the will to succeed, and their urban habit they progressed faster economically than did their immigrant competitors the Italians, the Czechs, the other Poles and Russians. Financial development

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exceeded cultural development, but because of money they were admitted to places where they did not yet belong, not for another generation, and where other immigrant groups of similar cultural level were not to be found. Barriers were set up to exclude them, and rightfully so, for the good of both groups and their relationships. Assimilation is ideally an even, uniform process, and precociousness in any direction cannot but make for friction, for it only emphasizes the differences that do exist.

We must also hold in mind that the cultural level of this immigrant group even in the countries of its origin and its native tongue was not high, for the most cultivated find other avenues of escape, and the countries from which they came were by no means the most advanced.

The first generation Jew with his ghetto bend, outlandish costume, beard, and guttural accents has modified a custom here, conceded a point there, and is giving away to a shaven second generation with New York "oid's" and Boston "a's". Because the distinctive elements in Jewish culture are so inextricably bound in religion,

exceeded cultural development, but because of money they were admitted to places where they did not yet belong, not for another generation, and where other immigrant groups of similar cultural level were not to be found. Barriers were set up to exclude them, and rightly so, for the good of both groups and their relationships. Assimilation is ideally an even, uniform process, and consciousness in any direction cannot but make for friction, for it only emphasizes the differences that do exist.

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discussion of such details would best be reserved until the next Chapter on Religion.

The cultural history of the Jew in America has by no means been merely a doffing of one habiliment for another. In fact, to the new Yiddish literature America has been a foremost contributor, and at least until a decade ago might have been said to be the leader of the movement. Such names as Judah Steinberg, David Priski, Joseph Opataski are a few of the American Yiddish authors, but it is notable that all three and most others are immigrants. The American born Jew prefers his native language.

The attempt to restore Hebrew as the language of Palestine (which, incidentally, has three official languages, English, Arabian, and Hebrew) coupled with the lack of new authors from America will probably spell the decline of Yiddish, but its contribution to the literature of the world, especially in the short story, has not been unworthy. The vernacular press in this country has seen its best days, for it is a matter of a few years before the Jewish population becomes one with the major group in that foremost cultural trademark and bond, language.

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With the second generation a new Jew arises to present a new situation. Possessing allegiances to the minority group, to be sure, he moves out from the great centers of Jewish population, and adaptation becomes amalgamation. Whatever survivals he may retain are hardly discernible to the casual observer. His contact with the non-Jew is constant, and, indeed, often exceeds the time and interest which he gives his original social group. He soon discovers that Jewish society with its many immigrant elements holds much that is foreign to him. So we find growing up from a single social level, heterogeneous though its constituents may be, a whole scale dependent upon the extent of "Americanization" in which accents are frowned upon. The adjustment and dissolution has begun. The important observation is that even in so-called Jewish society Jewishness soon becomes a handicap.

This varied cultural development within the group is a source of considerable complication. It does not mean that the class will find only the recognition accorded its lowest members, that its progress is reduced to the pace of the slowest; but it does mean that both recognition and progress are delayed and lessened.

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It cannot be denied, however, that the Jew in America loses his cultural identity after three generations. Beyond that time even the last anachronistic survivals are gone, and intermarriage is nearly the rule. The third generation of the first flood of immigrants in the eighties is just now arising.

Social adjustment to the cultural change has been of two kinds. In one the individual has cast his lot with the general social group. In the other he has balanced club with club, sectarian fraternity with sectarian fraternity (sometimes discovering that Greek letters have Hebrew equivalents), and Y. M. C. A.'s with Y. M. H. A.'s. These groups have not proved useless, for while in many cases they have delayed assimilation, preserved a false notion of kind, and created conflict, they have also provided a department of social apprenticeship.

Every indication points to a complete cultural absorption of the Jew with America. He will be another element in the alloy from which a continent will fashion a culture, perhaps a civilization.

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The Jews give too much of themselves not to

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What Is A Jew?

Religion

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Chapter V

Religion

What Is A Jew?

It is the motto of the B'nai B'rith "Religion is the life of Israel". If we weigh the power of the synagogues throughout Diaspora, and note its manifold force the truth for the past at least becomes evident. Within religion the Jew has found the very fountain of his social life, his learning, his law, his culture, his reason, his excuse for being, and even though many of these partook a spiritual tinge the specifically spiritual aspect was by no means lacking. Because for as long the Jew could not live without he found need to live within, and we find Judaism with a mission, a messianism, a promise. Even in America today where the men of Israel need no excuse to live they offer the apology of the destiny of Israel. It is notorious that men and a people are messiahs when they cannot otherwise earn their way.

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less than monotheism half a millenium later. The Jew should be proud of this latter discovery for it was his particular monotheism which gave birth to the Christianities. The generic form of the Christianities more nearly resembles Catholicism than any other existing form, but Catholicism is something more than monotheism. With Amos or Micah, Yaveh, the God of hosts, strong in battle, became a God of Mercy who yet was exhorted in battle but a few years ago.

The Diaspora made of Judaism a defensive instrument for the preservation of the only thing left to the people--their identity. The sense of being divinely privileged, a chosen people, which is the basic egoism of every group, was capitalized. Against the forces of the outer world the Jewish religion became a strong rampart but also literal and solid and stifled. In succeeding centuries the central literal core was encased with layer after layer of interpretation until identities were lost and values obliterated. A spiritual mummification of Israel had occurred.

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sanitation, economics, and etiquette. In our own primitive society religion is synonymous with ethics and morals. It was characteristic of this conventionalization of Judasim that all the social elements were indiscriminately wrapped up, and the most superficial adjustments to life became integral with profoundest philosophy.

This unparalleled stability of faith is best seen in the East* where until the last century an unswerving loyalty to the Talmud was held. Only once in the Eighth Century the stupor was disturbed by a dissenting group of Karaites who now number but a few thousand. The Rabbis of Babylonia had done their painstaking work too well.

In the West the intellectual current was less sluggish. Two Jewish cultural centers arose, two systems of ritual and pronunciation: the Ashkenazic and the Sephardic. The former is the German school, the latter, the Spanish of about half a million members. Western Jews are further divided both on matters of principle and observance into Orthodox and Reform groups and an intermediate set of Conservatives. The Reformists are resigned to the inevitability of the dispersion, while the Orthodox group still maintain belief in a private messiah

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who will personally supervise the restoration of Palestine. Illogically, Zionism, which is impatient with the deferring deliverer, finds its staunchest supporters among the Orthodox congregations, and we have a hint here that Jewishness in one respect reinforces other attributes and attitudes whereas the converse is also true.

At the core of Jewish communal and religious life is the synagogue and appurtenant to it are the Cheder, the abattoir providing Kosher meat, a burial society, and rarely in the West the Micvah. During mediaeval times the synagogue was so important a social institution that conversation during the services was not uncommon.

The most everyday functions of home and person are under Orthodoxy controlled by minute dicta which lend a tensity and emotional tone to mundanities and retard necessary adjustments to new environment adding as they do a greater stability to the normal resistance to change. The Jewish culture pattern is identical with religion from food to phylacterics, from Mezuzah to matzah. Because this is so the religion must also feel the pressure of

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environment and change which might otherwise be borne by culture. It is not at all improbable that Judaism is to be^{and now} being crushed by the very cultural rampart which preserved it for a dozen centuries. The Jewish religion as such, it seems, has forgotten how to stand on its own feet, and may not learn soon enough--all this in an era when many sects are finding the need of new supports.

In America each congregation is a law unto itself, and only congresses and conferences and conventions lend a degree of unity. Even this is a matter of unities rather than unity, for there are Liberal institutions, Reform temples, and Conservative and Orthodox synagogues. On the one hand with the shucking off of ritual, with the gross, blind imitation of indigenous custom the more liberal groups have given themselves a social excuse for a religion. Ceremonies are frequently held not on the Sabbath but on Sunday. Yet only during the High Holidays: Yom Kippur, Rose Hashonah, etc., are the impressive Eastern edifices filled. Religious ardour is missing from the congregations if not from the pulpit. Characterized by indirection and indiscrimination the Reform movement has tried to reconcile the eating of ham with the recital

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of kaddish. Taking unto itself such American absurdities as the church supper, the Ladies' Aid, the church fraternal group, the sectarian charity, and the Sunday School, the Reformists have exchanged for the Jewish social addenda to religion another set of church functions which are equally incongruous and nearly as outlandish. The Reform movement is a negation and then the negation of negation; for by some amazing gymnastics the 'Rabbis' preach in English from their pulpits of the identity of the Jewish people and the danger of intermarriage. The Reform camp, like the Jewish fraternity, is an apprenticeship to assimilation. It offers the security of institutionalization and a nominal affiliation while it only slightly retards the inevitable change.

At the other extreme Orthodoxy, in its traditional manner, has blinded itself to the necessity of adaptation to a new and unrepressive environment. It has not faced the situation, but has repeatedly told itself that the disease which may spell its death does not exist. Even while insidiously slight changes and relaxations were occurring the basic philosophy as propounded by pious and learned souls was pronounced complete and unalterable and

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infallible--which it must be as long as it is to be Orthodox. Orthodoxy is the denial of what is just as the Reform school is the denial of what is not.

Merely to indicate that I am not alone in all of these viewpoints, I quote from the conservative Rabbi Goldman*: "The end of almost a century of religious conflict in Jewry finds neither Orthodoxy nor Reform with any victory to record; finds, rather, both so impoverished in spiritual and intellectual resources that neither can hope to meet the new challenges of our own day."

Between Orthodoxy lost in the darkness and Reform liberalism blinded by the light stands Conservatism which is neither or both. Ideally as suggested by its adherents this new movement holds the future hope of Judaism. If only because of its lack of a formulated code, Conservatism is to be commended. But one fears that the lack is not one of choice. One gathers that the Conservatives do not know where they are going, but they are undeniably on their way.

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*Solomon Goldman. A Rabbi Takes Stock. p. 3

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Reform, Orthodoxy, and Conservatism, I am tempted to allude to the terminology of Freudian psychology. The first is comparable to the social Super-ego, the second to the fundamental Id, the third the intermediate intermediary Ego. The picture is one in which our Conservative Ego somewhat aware of the ills and blind errors of its two interfunctionaries dashes back and forth impotently wringing its figurative hands before the insuperable tasks presented. In an attempt to be everything as the salvager of Judaism, Conservatism is doomed to be nothing; not through any fault of its own, but because there is nothing to be.

These classifications are only a rough measure of the turmoil of transition in which American Jewry is now engaged. Each single congregation represents an independent phase in the drift toward apostasy, and each individual is a slight variant on the whole scale. Fortunately or not, Judaism involved too many mores to work in its original form in this country. Many Jews have joined other faiths; especially the more liberal Christian groups. Some, "intellectuals" or not, have left the synagogue for agnosticism and atheism. Still more are

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only nominally of the Jewish religions. The flow seems to be inexorably away from Orthodoxy. Intermarriage increases by the day, and perhaps but a tenth of the children of such unions will keep "the faith". Not for several generations will the end-product be achieved whether it be a nominal, emasculated Judaism or its virtual elimination, but it is difficult to see how it can be much more. The dechurchifying of Russia has largely stemmed Orthodoxy at its source, and there are many signs that the stream is drying up. America is the home of many Jews who are unJews nationally, culturally, and religiously. There will be more--and less . . .

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Chapter VI

What Is A Jew?

Race

No matter what the situation may be as far as nationality, culture, and religion are concerned, it is ultimately the racial element upon which true and lasting distinctiveness is based. If, as is so often maintained, the Jews are really an ethnic unity, our problem is a far different one, both as regards importance and permanence. It behooves us then quite critically to determine if "Israel is one people".

The evidence will fall into two general categories. We must determine what the Jew is racially and how he got that way. Let us do just that in the reverse order.

It all began about thirty-five hundred years ago when a few bands of Semitic speaking nomads from the Arabian Desert attracted by the pleasant country of the Fertile Crescent engaged a bit more seriously in their raids upon the sedentary pastoral and semi-agricultural

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folk, who were probably of a similar ethnic stock, and secured a foothold. Even at this early date with the relatively small populations then extant the Jews were by no means homozygous, and a primary race was a rare animal, if, indeed, it did exist. Especially large was the opportunity for miscegenation; for the area of the Fertile Crescent was the scene of the earliest cultural advances, and, even in prehistoric times, was the tramping ground of many diverse peoples who drifted back and forth under the thousand pressures which are responsible for population changes. The Fertile Crescent was a roadside stand on the highways uniting Europe and Asia and Africa. Everyone who passed purchased a bit of her racial and cultural frankfurters and soda pop, and made payment in kind.

The Hebrews at first were the hi-jackers on this road, but as they settled down they turned to a different type of quarreling and helped keep the stand. They were probably not greatly unlike the Arab of today. This Arab stock, by the way, is a long headed, long faced, long nosed people of medium height, who, but for complexion and a greater incidence of aquilinity, are

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not unlike our highly touted Nordics. They are classified as a subrace of the Mediterranean group.*

After a couple of hundred years a good part of the Hebrews moved down to Egypt where the comparatively civilized Pharaohs obligingly took them into slavery. The subsequent Exodus and Wandering in the Wilderness is known to every school boy and Sunday school boy. For our purposes, however, it is only important to note that a few more ethnic strains were acquired in their stay. Back they went to Canaan where they scattered their newly acquired genes among the natives, and after further bickering as separate tribes they united at last under Saul and attained an imperial power under David--whose mother was a Gentile.

Subsequently the kingdom divided and thus gave opportunity for further biological adventures and excursions to Assyria and Babylonia and Egypt. The ghost of the racial homogeneity of the Jewish people even in ancient times is thoroughly and summarily laid by a repetition of the following: Philistia, Assyria, Scythia,

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Egypt, Aramia, Babylon, Persia, Greece, Rome--thence came the fathers of Israel. It was the custom in those times even more than today to conquer a people not only politically and economically, but genetically as well. The Jews, who were experts at being conquered, could thus be preserved from an inordinate physical variety only by a celestial selection. There is no indication that such divine intervention occurred, but even if the Jews were a single race at the Fall of Jerusalem (which they most certainly were not) the diaspora was to provide by itself an effectual racial dispersion and disparity. And it came to pass that the Jews were driven out even unto the ends of the earth. So complete was the scattering and so complex their wanderings that Lewis Browne's attempt to portray the dispersion graphically looks like a mystic maze puzzle. It seems there was no land in the Known World that did not know the Jew. In many cases his scant numbers were engulfed by the people among whom he lived. In others, he retained his identity. In all, such is the nature of history, he seems to have been persecuted.

When times were difficult, rapine was not uncommon; when times were good, intermarriage took its place.

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The Khazar conversion in the Eighth Century added a new diverse racial element to the Jewish identity, and for a while in South Russia there was a Jewish Khazar Kingdom.

The Crusades brought to European Jews new and terrible persecutions to add to those of the fourth and sixth centuries, and the force of that unparalleled example of mass madness served to give the whirling stew in the Jewish genetic pot another stir. Even before the Ghetto the Jew tended to group in cities, and it is in urban centers where disparate strains are found. Presuming that the isolation of the Ghetto beginning in the Sixteenth Century was an effective means of preventing further intermarriage or sexual contact with the outer community, which it was not, for it was largely a social or political isolation, ethnic unity could not be attained in the comparatively short time of its influence. Indeed, if sufficient time were allowed for making the Ghetto inhabitants homozygous not one but many pure strains would be established, for the same genetic constitution did not enter into each Judenstrasse.

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as a safety sex insurance, for in one way at least it worked in the opposite direction. At the worst, the boundaries were a corral. Rapine, however, was not the only method of miscegenation (if that word may be used when so much mixture had already taken place) and invariably and inexorably the Jews assumed the racial constitution of the people about them. This fact is well illustrated by the legislation provided in so many cities that the Jew wear some distinguishing mark. Obviously, the mark of race was insufficient, and it is only in very modern times in more learned and sophisticated communities that folk imagine that the Jew is racially distinguishable.

Someone somewhere relates a pertinent instance: It happened in the Mid-West when Jews were still rare creatures. A Quaker woman hearing a Jew was in the neighborhood could only satisfy her curiosity at first hand. Having the Hebrew pointed out to her she walked to him, inspected him thoroughly in all aspects, and then rather disappointedly said, "Why, thou art no different from any man."

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With emancipation, the decline of the Ghetto, and the acquisition of civil and political rights Jews moved more freely about the continent, often to foreign countries. Here they frequently presented an unusual physical appearance, and the immediate generalization was made that they were racially different as Jews. Meanwhile, the undifferent Jew went unnoted.

Because classification is half of science our analysis would be grossly incomplete if we did not note the Jew's niche (or niches) in the devious Hall of Ethnics of homo sapiens. The attempt of the ethnologist to sort out and label the myriad intertwined corridors entitled The Races of Man is significant if only (in this case) because of its futility.

Ignoring the sporadic cases such as the Jewish Abyssinian falashas who were black, the colony at K'aifeng which was yellow, now reported to be extinct, i.e. absorbed, and a number of dubious Hindus, the Jews belong to the "white race" or Caucausoid or Europoid stock-- depending on the terminology one chooses to use. And by lumping them all into this broad division of mankind the positive work is nearly done. Further specification is

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doubtful and dangerous business, and if engaged in critically becomes a series of negations.

To avoid any more confusion than is absolutely necessary I shall continue to use the nomenclature employed by Hooton because it is as reputable and practical as any. He notes significant numbers of Jews in two contemporary groups, the Armenoid Race and the Arab Sub-race*, but he makes no indication that all Jews are to be so classified nor that they comprise the most important element in either group. These two races, by the way, are rather clearly differentiated from each other, and that in itself is an interesting commentary for those who so determinedly discuss the "Jewish Race". At the very outset we must pluralize the much abused noun.

Such a bisection finds a notable correlation between Armenoid and Ashkenazim, and Arab and Sephardim. On one hand, the Armenoid** is characterized by a large,

*See above p. 66 for description of Arab race. Such a division is also reported by Fischer (Human Heredity by Bauer, Fischer, and Lenz pp. 101-102) and others.

**Hooton, op. cit. abstracted pp. 504-505, 535-539.

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long, convex, beak-like nasal appendage with what Hooton would call wide, flaring alae and Jacobs "nostrility".* He is prevaillingly brachycephalic and hypsicephalic with a flat occiput. He has a long rather narrow face, relatively prominent malars, a small mandible with a moderate chin. His hair and eyes are brown; his coarse to medium hair is usually wavy and is abundant on head, face, and body. He is of medium height averaging one hundred sixty-six to one hundred sixty-eight centimeters. He is prevaillingly thick set and tends toward obesity in middle and old age. The Armenoid race includes "most Armenians, Turks, and Syrians; many Persians and Ashkenazik Jews". All this is quite tedious, but I do not purpose to back down with the conclusion that Israel is two people.

On the other hand, I shall not carry the logic to a violent conclusion and submit that inasmuch as there are so many opportunities for variation and inasmuch as no two persons in the world probably have the same inherited constitution that each individual is a race within himself. However, the idea is not without its merit.

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We have seen that the best the ethnologists can do with all their propensity for classification is to list some of Israel in two groups, in neither of which it holds any suggestion of a monopoly. But we find in the Semetic race (which we have seen is neither Semitic speaking, nor a race) not even this duality to be clearly drawn. Throughout the world Jews in each country are physically much more like the nationals than they are like foreign Jews, and, after all, there is no conceivable reason why they should not be. It is certain that the Jew represents within his collection of loins a very good sampling of the genes possessed by the Caucasoid stock. In all the traits which distinguish the races of man, in height, in skin, hair and eye color, in face form and nose form, in hair texture and distribution, even in the much-abused cephalic index he presents an infinite variation. There are blond Jews and brunette Jews and rufous ones. There are Mediterranean Jews on the Mediterranean. There are Alpine Jews in Central Europe. There are Nordic Jews in Northwest Europe. Give them three generations to assimilate culturally. Give them three or four more and they will assimilate biologically. Give them time--but that is another point.

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In America, moreover, we have this to consider: In addition to intermarriage with the majority group and with Jews from other countries which dissolves the distinctiveness of any racial type, marriage is more likely to occur within a wider ethnic range even though it be restricted to persons of the same national origin. This is due to the obvious fact that while in the "old country" the choice of a mate was restricted geographically, the choice in an immigrant community is genetically as broad as if the person had a large part of his original land from which to choose. Immigration is only to a small degree and in an unstatic manner from narrow districts, and so a proportion of heterogeneity is inevitable. All this leads to an increased racial variability which means no race at all.

On the other hand, it occurs to me that in this very variability (to be uneuphonic) we may have the key to certain differences which are intangible and psychological. Now I am of the firm conviction that most if not all of the temperamental-spiritual traits that are supposed to characterize some of the Jewish people are purely environmental in origin--although that

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environment need not be immediate.* But when such a scientific observer as Nathaniel Hirsch** speaks of " . . . a psycho-biological principle that unites the most dissimilar of types of this strange, paradoxical Natio-Race", the problem deserves consideration and an attempted explanation.

Such an explanation must take into account the actual racial diversity of the people. We cannot condone Hirsch's irreconcilable statement (irreconcilable in the light of his discussion) when he says***, ". . . the more hidden psychological forces that are hereditary are but little transformed. In this sense the Jew is a Natio-Race, despite the fact that he is far from being racially pure."

As I noted above, the explanation may be held (if an explanation beyond environment is necessary) in the

*i.e.--of the same generation. Much of our unscientific confusion regarding the inheritance of acquired characters has been due to overlooking this very point, that environment does survive in the memory and the psychic attitudes of parents which are readily engendered into the youthful personalities. Hence the traits are figuratively but by no means actually inherited. Especially is this so of volatile qualities. The contagion of hysteria, for instance, is well known, and there is no reason to suppose that repetition could not establish lasting patterns.

**Hirsch. A Study of Natio-Racial Mental Differences. p. 377

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enormous variability of the people, their lack of racial purity. Under such constantly inconstant conditions of genetic modification through the introduction of new characters it is not hard to believe that a certain imbalance of inheritable factors would take place so that the "psycho-biological principle" might very well be a psycho-biological adjustment.

However, if that be so it is no handicap to the assimilation of the people in America, for we are now in the process of allowing our stirred up genes to mix thoroughly for a generation or two before they begin to settle down. The Jews never were a Natio-Race because they were never allowed this genetic settling down process. In America they should be able to settle down with the rest of the population in the building of the American Natio-Race.

Summarily, the idea of a Jewish race is a myth. Jews contribute not one but several elements to the "melting pot", and the melting should present no difficulties from the biological standpoint.

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Summarily, the idea of a Jewish race is a myth. Jews contribute not one but several elements to the "melting pot", and the melting should present no difficulties from the biological standpoint. Finally, the Jew cannot in any of his aspects be called different in a nation of muddled chromosomes.

Chapter VII

1. What Is Jewish Prejudice?

What Of It?

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2. What Is Jewish Prejudice Worth?

3. What Of It?: Summary and Conclusion.

Many first and second generation Jews are sufficiently different from the standards (if not the level) of American culture so that they may justly (in the terms of our definitions) be objectionable and the subjects of antagonism rather than prejudice. Furthermore, because they sometimes are unskilled in addition to being differently cultured there is further reason for the disapprobation they arouse. They also frequently represent a religious adherence involving the most implicit and exhaustive allegiance which is bound up in a pseudo-nationalism. They often speak Yiddish as a native tongue, and their English subsequently suffers. Some of their

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The next job must be the application of our formula. We have noted what the American Jew is in the larger aspects, and we have the impression of what he is thought to be. Is Jewish prejudice in America distinctive? Is it based upon true difference? Is it an antagonism rather than a prejudice? Let us see.

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observances are irreconcilable in the light of modern science (in which respect they are not unique), and their holidays may cause inconvenience when they interfere with business.

On the other hand, they are presumed to be a distinct race, and a unified nationality which is an extension of true difference, and a figment of prejudice. They bring with them a submissive and defensive habit which is clearly a survival of less privileged circumstances. A part of this habit is the consideration of themselves as a unique people. The antipathy toward some first, and, to a less extent, second generation Jews is justified from the standpoint of the true differences which do exist, but is exaggerated and magnified by the supposition of differences which are not real.

There are many diverse peoples in America who feel that they "do not belong" just as does the immigrant Jew, so that defensiveness is by no means a peculiar attribute. As a matter of fact, the "rugged American individualism" of which our historians like to tell is too often merely the "chip-on-the-shoulder" attitude of the immigrant who insists that he is "as good as you are"

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because he is so afraid that he isn't. The Jew excels slightly in this mecca of defensiveness only because of his practice.

In the case of Jews of the third and succeeding generations, the supposition of difference is largely unfounded so that in this instance the Jewish antipathy is truly a prejudice. All the traits both real and supposed of the immigrant Jew are attributed to the entire group, even unto several generations. The generalization is upward, not downward.

So we can come to the amazing conclusion that Jewish prejudice does exist. It is the cowardly and stupid principle by which punishment for a father's sin of differentness is visited upon his sons and grandsons. It is the antipathy against the name of a non-existent identity.

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2. What Is Jewish Prejudice Worth?

Jewish prejudice provides for an unfounded social exclusion and retardation of many persons who but for their identity, name,^{and} ancestry, are acceptable. It insinuates unfair obstacles in the economic paths of Jews, and accounts for discrimination and favoritism. It makes allowances for cultural deficiencies when such allowance would not otherwise be made, and then often grows on the friction engendered by the lowering of barriers. It refuses to recognize cultural proficiency and grows of the friction engendered by the heightening of barriers. It is responsible for social waste and duplication of effort. Most of all, it denies a considerable group of persons the right to enter efficiently and fully and easily into a broader society when they are ready, and it gives that broader society the sense that something foreign and therefore antagonistic is in its midst. It is, then, a constant elaborator of conflict and is responsible for the dissipation of much social energy.

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However, if we are to believe the Adlerians, prejudice is a valuable force as it causes the minority group to compensate by great effort and productive labor for its imposed sense of inferiority. (In discussing the value of prejudice I shall not stop to consider the most disappointing and Rotarian writings of Sir Arthur Keith* in this connection which serve as an ominous example of what happens when a great scientist becomes unscientific.) But at what sacrifice of health and harmony is this productivity won if, indeed, the mechanism does work?

In order to answer this question satisfactorily, we must go back to an accepted theory of the origins of culture. That foremost scholar, Professor Roland Dixon, says:** "In the history of mankind there have been from the earliest times, many places, many occasions when (racial amalgamations . . . occurred, and from these blendings . . . have risen again and again the cultures or civilizations which mark the progress of the race." If I may be permitted to apply my own reasoning to this

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hypothesis, culture through crossing arises from two general causes, a higher cultural variability with the opportunity for selection and stimulation; secondly, a higher genetical variability with the opportunity for selection and mutation.

This crossing as far as we know seems to bear best fruit when the races are not unrelated. Some amalgamations would bear better biological fruit than others. As Hirsch postulates*, " . . . intelligent action can lead to the blending of some of the subraces, which would result in a desirable variability in the new stock. Variability is an essential condition for biological adaptation, for progress, and for the production of great men in various fields. The intimate blending of some of the subraces now living in America would produce many great men and geniuses, upon whom all progress in intellectual and moral standards ultimately depends." As far as the raw nervous material is concerned, genius may be due to a difference in the quantity and quality of neurones or the type and number of neural connections.

*Hirsch, op. cit. p. 404

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Concluding the digression, we come to the pertinent observation that the ultimate development of a culture and its true elaboration depends upon the attainment of a cultural and genetical stability in which the fruits of the selection and mutation and stimulation are realized. It is inevitable that the Jewish group shall become one with the unified culture of the American Natio-Race. However, prejudice can materially retard the workings of the social forces and possibly find the summit of achievement on a lower level. The hope of civilization in America lies within the most idealistic concept of the melting pot, and prejudice is in this light bad cultural economy.

To quote again from Hirsch's masterful discussion:* "The free intermarriage of the Jews in America would probably produce a stock containing a high variability of mental qualities resulting in the birth of many men of exceptional capacities in varying directions." Especially is it true that the Jewish people have much to offer America's reservoir of genes because, as we have seen, they represent in themselves

*Hirsch, op. cit. p. 403

Concluding the digression, we come to the pertinent observation that the ultimate development of a culture and its true elaboration depends upon the attainment of a cultural and genetical stability in which the fruits of the selection and mutation and stimulation are realized. It is inevitable that the Jewish group shall become one with the unified culture of the American Nation-Race. However, prejudice can materially retard the workings of the social forces and possibly find the summit of achievement on a lower level. The hope of civilization in America lies within the most idealistic concept of the melting pot, and prejudice is in this light bad cultural economy. To quote again from Hirsch's masterful discussion: "The free intermarriage of the Jews in America would probably produce a stock containing a high variability of mental qualities resulting in the birth of many men of exceptional capacities in varying directions." Especially is it true that the Jewish people have much to offer America's reservoir of genes because, as we have seen, they represent in themselves

not one group but a great variety of racial combinations.

So we may safely conclude that from a purely pragmatic standpoint Jewish prejudice does not earn its salt, and when we know those salts to be as bitter as they are, the ledger of Jewish prejudice appears to record a positive liability.

not one group but a great variety of racial combinations.
So we may safely conclude that from a purely
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Summary:

3. What Of It?

My doctrine is not one which pleads for the abolition of all difference, nor does it demand an assimilation by group hypnotism. As long as man exists there will be a considerable diversity in many respects, and one would not destroy this if he could. But the point is that we must learn to recognize true differences when we see them, and we must at least try to evaluate the significance of such variety as a source of social conflict and waste. Only if we know what the foreign elements are may we select those to be blended with the evolving nation. To be blind to difference or the lack of it can only retard growth and substitute an undirected amalgamation for a discriminating social selection.

This thesis has been written in an attempt to apply a methodology to the theoretical study of social problems which may have only its originality to recommend it. I have not been content to note that prejudice exists and Jews exist, and, therefore, Jewish prejudice exists.

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and race exists, and, therefore, laws of prejudice exist.

Rather, I have tried to examine within the limitations of this work in what form each manifests itself before I offer the mildly pragmatic conclusions that were promised. Whether or not I establish my point, I am convinced that a Differential Sociology is the way to a different society.

Jewish assimilation failed before the World War because it did not take into account that the Jew was a different person in many aspects. By the incantation of some magic formula of the "melting pot" bizarre traits and Eastern habits and outlandish customs were to be stewed away. And because the miracle did not at once come to pass the doctrine of assimilation fell into disrepute. The War came to make America self-conscious as it had not been for a long time, and suddenly conscious of the problems that grew within; for the common trouble did not last long enough to absorb the internal difficulties completely.

To a great extent as a reflection of Europe's traditional attitude, a wave of anti-Semitism arose in America. But by 1925 the tide was well receded, and on the beach of Human Understanding lay a sickly

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yellow journal-fish of the phylum Dearborn Independent which has been tramped on by every thinking man even until today. Now in 1933 every evidence indicates that the post-war disharmony was a sporadic, unusual one. For that matter, never before were the Jews so generally defended by non-Jews in a time of difficulty, and the record is as unique as is the rest of Jewish history in America.

Of all the countries in the world, only in America were political rights rights, and not hard-won privileges. In America alone the Jew has never known a pogrom. In America alone there have been no legal obstacles to his pursuit of a mate and worldly goods. In America, therefore, the Jew has become rapidly one with the culture and has shown an unparalleled affinity for the American way of life.

But in America there has grown up a social discrimination and occasionally ostracism in schools and social groups. The origination of the movement was logical and necessary; for Jews that were mature economically but not culturally were knocking for admission. Soon rules which were originally undiscriminatory were made to apply to all Jews; not because all Jews were undesirable but

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because the conventional picture in the public mind was undesirable. *be no longer the case.*

I have said that assimilation in America fell into disrepute because it could not work the impossibility of engulfing a group not yet ripe. Another social error may be recorded if it is not soon realized that assimilation is by no means impossible; that it is going on. Unless, however, that is recognized progress will be retarded, and the incentive to amalgamate may disappear offering new complications and vicious consequences. All the ground that has been won may be lost if we do not have the vision to see how far we have travelled.

and language. Zangwill has said,* "If you want to compliment a Jew, tell him he does not look like one." And that is entirely comprehensible and logical; for no person likes to be peculiar, and social selection is a potent force. But Zangwill goes on,** "What a depth of degradation for a people to have reached." Now it is not at all degrading to wish to look, not so much unlike a Jew as like others. And when the Jew does look like others it is considered

*Zangwill. "Zionism and East Africa" The Menorah Journal. December, 1904.

**Ibid. *"Is Russian Jewry Degraded?" The Menorah Journal*, October, 1905.

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good form for him to affirm that he is still like a Jew although that be no longer the case.

Whether difference be real or unreal, the most distinguishing feature of the Jewish people is a name, an identity, and where they are stripped of this identity, as in Russia, they cease to be a people.**

Here is the pragmatism. I do not propose that pressure be brought to bear that will reduce whatever differences exist; for that was the error of the assimilationist, and one which rather aggravates than ameliorates prejudice. As long as the Jew is a Jew in any of the aspects, in culture and race and religion and language, his identity should be recognized. To say under these conditions that he is not dissimilar is absurd. But when in all these ways, as is increasingly the case, he becomes clearly not a Jew; then that fact should be recognized.

The fallacy of this phase of the Jewish question is analogous to the fallacy of the coward pacifist who, afraid of social censure, goes to war and is hailed as a hero. So the Jew who is not a Jew retains

*M. Hindus. "Is Russian Jewry Doomed?" The Menorah Journal. October, 1925.

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his name really because he is afraid of being branded as a turncoat. The fact is, of course, that the cowardliness and traitorousness lies in the refusal to meet the problem face to face. It is a question shirked not only by Jews but by non-Jews who are either too stupid or too lazy to note the fact of true identity and act accordingly.

Some years ago an obviously Jewish merchant changed his name from Cohen to Cabot. This was wrong and misleading and absurd, but the point is that there are many Cohens who are in fact Cabots but yet retain a name that is quite as deceptive. I do not suggest here that name changing should be indulged in a wholesale manner, and although this is a reasonable tool when it tells the truth it would be better if we could realize that names are not too significant and that identity is not necessarily synonymous with ancestry. It is time we learned to be intelligently honest even at the sacrifice of being traditionally righteous.

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In a very practical way we can reduce
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authors of courses in citizenship and social relationships and human understanding. These rather recent additions to our curricula in attempting to justify the existence of each sub group in America by recounting its exploits and contributions and heroes serve only to make the youth conscious of differentiations of which they were not aware or to aggravate schisms that do exist. Characteristic of the confusion is the college professor, a philosopher and a psychologist, who stated that in spite of the fact that "Abie's Irish Rose" played for several years in New York there was still prejudice and antagonism between the Irish and the Jews; ignoring the fact that rather because of the play differences were postulated and emphasized and prejudice elaborated. We can reduce friction by using the limitless capacities of the American public school to teach how people are alike, not by minimizing differences, but by placing them in their proper proportions in which case they will be satisfactorily insignificant. It is the rule rather than the exception that in the third and succeeding generations the American Jew is only in name a Jew. In such case the name is a

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social lie and the only obstacle to complete amalgamation. Remove the name, absorb this group in each generation, and by a kind of social osmosis the assimilative forces will year after year and decade after decade remove the Jewish problem by removing the Jew.

	<u>Estimate</u>	<u>Approximate Percentage</u> <u>Total United States Population</u>
1800	3,000	0.05
1810	15,000	0.07
1820	32,000	0.12
1830	800,000	0.32
1840	500,000	0.54
1850	1,000,000	1.78
1860	2,044,762	2.11
1917	3,398,361	3.27
1927	4,228,079	3.55

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Appendix I

Jewish Population of the United States

<u>Date</u>	<u>Estimate</u>	<u>Approximate Percentage Total United States Population</u>
1820	3,000	0.03
1840	15,000	0.09
1850	52,000	0.22
1880	200,000	0.39
1890	500,000	0.54
1900	1,000,000	1.32
1910	2,044,762	2.11
1917	3,388,951	3.27
1927	4,228,029	3.58
A. Ruppin		10,455,000
Jew. Encey.		11,273,078
A. Ruppin		11,556,310
I. Harris		12,134,172
I. Cohen		13,323,385
H. S. Linfield		14,630,000

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Jewish Population of the United States

<u>Date</u>	<u>Estimate</u>	<u>Approximate Percentage Total United States Population</u>
1820	3,000	0.03
1840	15,000	0.03
1850	22,000	0.22
1880	200,000	0.39
1890	500,000	0.54
1900	1,000,000	1.32
1910	2,044,782	2.11
1917	3,388,951	3.27
1927	4,228,029	2.28

Appendix II

Distribution of World's Jewish Population* Continents and Comparative Population of the World

<u>Authority</u>	<u>Time</u>	<u>Estimate</u>
Jacobs	1730	1,300,000
Balbi	1829	4,000,000
Jost	1846	3,143,000
Legoyt	1868	4,550,000
I. Loeb	1879	6,276,957
Andree	1881	6,193,662
A. Nossig	1887	6,582,500
J. Jacobs	1896	9,066,534
I. Harris	1902	10,319,402
A. Ruppin	1904	10,456,000
Jew. Encyc.	1905	11,273,076
A. Ruppin	1911	11,558,610
I. Harris	1913	12,134,179
I. Cohen	1914	13,523,599
H. S. Linfield	1931	15,630,000

*I. Cohen, Jewish Life in Modern Times p. 349
(Adapted and brought up to date.)

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World's Jewish Population*

<u>Authority</u>	<u>Time</u>	<u>Estimate</u>
Jacobs	1730	1,300,000
Baldt	1822	4,000,000
Loeb	1848	3,143,000
Legoyt	1888	4,550,000
I. Loeb	1879	6,378,337
Andree	1881	6,193,682
A. Weiss	1897	6,582,500
L. Jacobs	1898	9,066,234
I. Harris	1902	10,319,402
A. Ruppin	1904	10,458,000
Jew. Encyc.	1905	11,273,078
A. Ruppin	1911	11,588,610
I. Harris	1913	12,134,179
I. Cohen	1914	12,523,299
H. S. Liffield	1921	15,830,000

*I. Cohen, Jewish Life in Modern Times p. 249
(Adapted and brought up to date.)

Appendix III*

Distribution of Jewish Population by Continents
and Comparative Population of the World

As of 1931:

Europe	9,282,079
Africa	542,609
Asia	572,055
Australia	24,783
Americas	4,623,115

As of 1933:

World	
Round Total of Jewish/Population	15,630,000
Christian Population of the World	682,400,000
Total World Population	1,849,500,000

*Adapted from the World Almanac, 1933, page 426

Appendix III*

Distribution of Jewish Population by Continents
and Comparative Population of the World

As of 1931:	
Europe	8,382,079
Africa	242,809
Asia	272,052
Australia	24,792
Americas	4,623,112
As of 1935:	
World	
Round Total of Jewish Population	18,830,000
Christian Population of the World	622,400,000
Total World Population	1,849,200,000

*Adapted from the World Almanac, 1935, page 426

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